

History of

New Hope

Presbyterian Church

Gastonia, N. C.

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Established 1793



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Rev & Mrs. R. Hay Riddle

From

Fred & Yell Stowe

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Photo By Ronald Lee Usery

HISTORY OF
NEW HOPE
PRESBYTERIAN CHURCH
GASTONIA, N.C.

ESTABLISHED 1793

PUBLISHED BY THE

WOMEN

OF

NEW HOPE

PRESBYTERIAN CHURCH

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FIRST EDITION 1975

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Dedicated
to the
Glory Of God

**and to the members and their families of
the New Hope Presbyterian Church,
past, present and future.**

FOREWORD

It is difficult to compile a history of our early “country” church for many reasons. Few records are available to secure accurate data. Perhaps our founding fathers were negligent in keeping records and possibly there was no special place to store or preserve the records. Therefore, the early information contained within has been handed down by word of mouth from generation to generation—making it seemingly more personal and meaningful.

For those who envisioned this book before it became a reality, it is their hope that the leaders of generations to come shall more fully understand the inter-relatedness of God’s creation—past, present and future—and of His plan for each of us. It is their further wish that this meager history shall renew a “New Hope”, restore our faith and deepen our soul awareness as to who and what we are and from whence we came.

ACKNOWLEDGEMENTS

We extend a most heartfelt thank you to Miss Ida Hoffman and Miss Zoe Hoffman who researched and wrote many of the words contained within this volume. Their love, dedication and appreciation of the inter-relatedness of history shall forever be cherished by those of us who are a part of New Hope's heritage.

To New Hope's former, present and future ministers, we offer our gratitude for their commitment to help us to let our lights shine to bring "New Hope" to all those we encounter.

To each individual who is or has been a member of the New Hope Presbyterian Church and to their individual efforts, we acknowledge our thanks.

MESSAGE FROM OUR MINISTER

THE IMPORTANCE OF HISTORY

Every Christian must be a historian, for history is the arena of God's activity. If you look closely, you will notice that most of the Bible is history. It is an account of the times and places that God has been active. The Old Testament Jew interpreted all of the great events in his nations past as signs of God's presence either in judgment or redemption. For the ancient Jew, to retell his history was the same thing as making a statement of faith.

The faith of the New Testament is even more wedded to history. The shout that rings from the New Testament is "Emanuel", God with us. The faith that God has come fully into human history in the person of Jesus Christ commands our attention. The chronicle of those days and events is our faith.

For the Christian then, the study of history becomes the compass which directs us towards God's activity in the present and future. By recognizing the hand of God in past events, we are more likely to be aware of His presence in our own day. And the writing of history becomes our statement of faith that God has been present and active in the events that have shaped our lives.

This little book is our own hymn of faith. In the names and places and events it chronicles, we claim that God has been working out His will in History. It is good and necessary that this record be preserved as a living testimony to the God who dwells with men in history.

William Frye Summers, Jr.
Minister

NEW HOPE—OUR NAME

Choosing a name for their new church must have been a tremendous task for our forefathers. Names, be they given to people or churches, usually have been bestowed with some thought and purpose.

There is no information, recorded or otherwise, as to why the name “New Hope” was chosen. Therefore, we can only reflect as to the significance of the name.

Perhaps the word themselves offer some explanation of that past thinking. The word “new” means coming afresh. The word “hope” is defined as having expectation of something desired or confidence in a future event.

Our founding fathers, being staunch, independent Scotch-Irish, were probably more aware than our present generation of their dependence on God’s bounty, blessings and guidance.

Who could have chosen a more appropriate name—“New Hope”—a new or fresh expectation of confidence that God would continue to provide, bless and guide His little “country” temple according to His plan.

Thus the name—“New Hope” has a meaning that is both timeless and universal.

—“Teeny” Reid Hall



Picture Of Former Structure

A COUNTRY CHURCH

Not every church can boast of being the inspiration of a beautiful poem. One summer homecoming day between 1910-1917, Miss Jeanie Pendleton Ewing (sister of Mrs. G. A. Sparrow, wife of a former minister of Union Presbyterian Church, Gastonia, N.C.), was visiting New Hope and recorded her impressions of the old country church in a poem.

Miss Ewing, a writer from Washington, D.C., was impressed by our church. The poem was published in a Boston magazine and copied in a number of Northern papers. The Presbyterian Standard secured a copy and published it. The Missionary Survey and several other papers followed suit. No one realized that the poem was about a lovely old country church in Gaston County, where the leaves cast shadows on the roof and the birds sang carols in the trees.

*Clear eyed and prim, with walls of white
Among the trees of birch
That tinged, but did not stem the light,
Nestled the little church,
All summer open to the air
And all that green a-quiver there.*

*About were tender, dreamy sounds,
the stamp of horses' feet,
The mumbling bees upon their rounds
Where clover nodded sweet;
A piping quail—the grain low bent
Showed where her furtive flutterings went.*

*Next, father in the pews, low row
Came urchins sternly shod;
Next, mother—for she planned it so
The child who first would nod,
Lay, when sermon-time oppressed
His poppy cheek upon her breast.*

*Bare stretched your aisle and long your hour
To many a childish wight.
Wee church—yet rich in holy power,
You blessed as angels might.
Long years have gone—our faith is true;
Long years we've prayed because of you.*

—Jeanie Pendleton Ewing

Chapter 1

EARLY CHURCH HISTORY

New Hope Presbyterian Church was established in 1793 in South Point Township, Gaston County, North Carolina. This location is situated approximately four miles north of the South Carolina line and one mile west of the South Fork of the Catawba River. The distance from Belmont, N.C. measures about three and one-half miles and is approximately seven and one-half miles from Gastonia, N.C.

Goshen Presbyterian Church, situated about seven miles northwest of New Hope, and Bethel Presbyterian Church, thirteen miles south in South Carolina, are the old mother churches out of which New Hope's first members came. Both churches still live and prosper. Which church contributed most to the founding of New Hope can never be known.

Our early ancestors were probably staunch, independent Scotch-Irish who depended upon God and the soil for their livelihood. We can assume that they were God-fearing men who had high expectations of their heavenly Father and rejoiced in the bounty He supplied.

This group of consecrated and dedicated people probably established New Hope Church prior to 1793. The history of the Bethel Presbyterian Church, York County, S.C. advised "In Bethel's efforts to obtain a pastor, a portion of the congregation became dissatisfied—the church of Olney was organized in 1793 and Rev. W. C. Davis became the pastor. About that time, 1793, New Hope was organized, a part of whose members were taken from Bethel".

George Washington was serving his second term as President of the United States when New Hope became a place

of worship. People came on foot or horseback (if by chance they had a horse) wearing homespun clothes. Services were few and far between and our early ancestors must have considered it a privilege to gather to give thanksgiving to God.

The earliest records we have of New Hope were kept by Rev. S. L. Watson, pastor from 1827-1835; who also stated that the church was organized in 1793.

In the minutes of the Concord Presbytery, which met at Thyatira Church (Rowan County) on April 8, 1808, appears that item: "A petition was received from a congregation in Lincoln County, called New Hope, requesting that Mr. Hunter be directed to spend with them one-fourth of his time, for ye space of one year. The prayer was granted".

This is a clear, plain statement of a Presbytery action, recorded on the day it took place and cannot be questioned.

In the minutes of the Concord Presbytery, page 370, recording the meeting of Presbytery at Goshen Church, April 6, 1814, we read "A number of families near Armstrong Ford on the South Fork of the Catawba River petitioned to be taken under the care of Presbytery, to be known by the address of New Hope Congregation and to receive supplies. Resolved that the prayer be granted". Officially on April 6, 1814, New Hope was taken under the care of the Presbytery.

One additional item of evidence is included in the minutes of the New Hope Session, Volume 2, page 185. An obituary, prepared by Rev. J. J. Kennedy of Captain Samual Gingles, states: "Some time during 1813, he (Captain Gingles) was ordained an elder at Bethel but did not remain long in that connection—as soon thereafter New Hope Church, then in Lincoln, now Gaston County, was organized and it being nearer his residence, he immediately transferred his membership to the latter church. Rev. D. I. Craig, Stated Clerk of North Carolina Synod wrote Rev. J. B. Cochran, pastor of New Hope 1903-1909: "It is very probable that the church, like scores of others, was in existence long before it was organized".

We have lost much of our ancestry as no early records were kept. In a letter of greeting to New Hope in 1943, at which time

the Sesqui-Centennial was celebrated, Rev. J. B. Cochran states New Hope's first records were kept by a member of the session who lived beyond the fork. Horseback was about the only means of transportation in those days. One day as he attempted to "ford" the river, badly swollen after heavy rains, he experienced difficulty in managing to save his life and that of his horse and New Hope's first records were lost in the river.

It is indeed a pity that the first records were lost as it would be interesting to know the names of those vigorous and consecrated members who had faith and wisdom to plunge ahead, no doubt making many sacrifices and facing many obstacles in founding the church. Interesting, too, would be knowing the names of those particular people who composed the delegates to Presbytery in an effort to secure the services of her first minister.

According to tradition and information handed down by old families, itinerate ministers preached at New Hope in the summertime camp-meeting fashion several years before a building was erected. Later, services were held under a brush arbor with the congregation using logs for pews. Her first sanctuary, a crude log building, was constructed in the early 19th century.

The Revolutionary War had recently been won when New Hope was founded. The story has been handed down that the people in the New Hope Community actually heard the cannons fired at the Battle of Kings Mountain, a major turning point of the Revolution. Patriots in the Carolinas were aroused. It is said that one man in the New Hope Community was plowing in the field when he heard the noise of battle. He unhitched his plow, jumped on his horse and hurried to the battlefield without going home to tell his wife where he had gone.

New Hope saw the Civil War begin and end. She endured the awful days of Reconstruction, during which time many of her members had very little clothing and barely existed on the minimum of rations.

At one time or another, New Hope shared her ministers with almost all of her neighboring churches—Goshen, Steele Creek, Bethel, Olney, Long Creek, Gastonia and with our daughters, Lowell and Belmont.

In the Synod of the Carolinas, she has been included in the following Presbyterys: Concord Presbytery 1814-1824; Bethel Presbytery 1824-1828; Concord Presbytery 1828-1869; Mecklenburg Presbytery 1869-1902; Kings Mountain Presbytery 1902-1972; Concord Presbytery 1972-to the present.

New Hope has been a wonderfully helpful church, many of the most important members of the church in Gastonia and neighboring towns have come from its congregations of the past. The Armstrong, Craig, Ford, Gullick, Hand, Lewis, Dixon, Rankin, Ragan, Reid, Robinson, Stowe families, and many other have passed from her portals to be fine Christian workers in other churches.

We have come a long way since 1793. A church our age can claim two things: One, that she was organized in faith and two, that she has enjoyed the blessings of God. Since that early beginning, New Hope has continued faithful to God's leading and His word.



Picture Of Present Church

Chapter 2

PRESENT HISTORY

From 1858 until 1961, New Hope not only endured as a congregation, but her Sanctuary stood firm. Much history and progress was made during those years and the same was true at New Hope. Her people witnessed the inventions of Edison as in the early days light was provided by candles, then lanterns, finally gas lamps and then the incandescent light. She was part of the industrial revolution and gradually saw the mode of transportation change from horse and buggy to the horseless carriage and later the airplane.

At the turn of the century, she took pride in "Teddy" Roosevelt and his victory of the Spanish-American War. She witnessed World War I and rejoiced at the inception of the "League of Nations". During this period, she was weakened by the toll taken by the flu epidemic that swept the country.

She observed the changes of the early 1920's which affluence seemed to bring—a change of mode of dress, style of living and attitude. She continued to grow as she felt more of a dependence on God.

Then came the great depression and she not only managed to survive the crash, but even progressed. Because the community was becoming more densely populated, it was necessary to expand her little sanctuary in 1931. She helped her neighbors, ministered to the ill and stood on the same spot as a sentinel, keeping watch over the community.

Then came World War II and she lived through that period, giving two of her sons to that conflict, but managing to grow in numbers as well as in faith. During that period she observed her 150th anniversary on May 23, 1943. Rev. W. D. Wolfe was

her minister at that time. Dr. Walter L. Lingle conducted the morning service and his topic was the universal message “All Things Are of God”. He reviewed the principle upon which John Calvin formed the Presbyterian Church—elders elected by the people—a representative and democratic form of government. He reminded New Hope that our doctrine has been a model of many governments and democracies. The Constitution of the United States was written largely by men who had been educated under Presbyterian influence.

The world was ever-changing, yet New Hope remained constant and true. Wonders were being achieved in the areas of medicine, and along with the discovery of sulphur drug and penicillin, other discoveries were being made.

She continued to enjoy the blessings of God and continually saw her membership grow. In 1948, she rejoiced when Israel once again became a nation. She pondered that move—God was still in command and His Word was indeed being fulfilled.

Historic New Hope Church had outgrown the status of the “little country church” and was by now becoming a thriving suburban-type church with various activities. In 1952, a “new” educational building was renovated to accommodate the additional members. This building was at one time the New Hope Grade School where one of our members, Mrs. Sadie O. Harrison, taught. Later, the building was used as a community center before being moved to its present site. Her members were no longer farmers, but were involved in a more sophisticated-type work. She had marveled at the magical “radio” but was now in awe of the television set.

Another war, the Korean War, brought more sadness to her as several of her young men saw action and some wounded.

We were in the midst of another war which was to endure for some time, the Viet Nam Conflict, when the New Hope Congregation saw the need to tear down the old sanctuary, built in 1858, and erect a simple, beautiful structure which was both in keeping with her heritage and the people who had worshipped under her roof. The project lasted for four years at

which time services were conducted in the basement of the educational building during the actual months of construction.

It was during this period that another national and world-wide event had its impact. God's world seemed to expand in New Hope's eyes and she was even more aware of His creation and beauty. On February 20, 1962 at Cape Canaveral, Florida, Lt. John A. Glenn, Jr. in his spacecraft "Friendship 7", flew three orbits around the earth at a speed that people had never dreamed possible. New Hope offered Thanksgiving to God for the safety of that journey and were touched, as was all the world, of the friendly gesture of Perth, Australia, who turned on their lights, as a deed of kindness. The world seemed a little smaller.

She moved into her lovely sanctuary on September 5, 1965 feeling proud that her people had sacrificed to erect this structure to the glory of God to be used in His plan. She felt this quite an accomplishment but there were other manifestations of God's greatness ahead.

She was disturbed by the events of the Middle East and of the conflicts in evidence there. She felt this holy ground—once again, with introspection, was she a spectator to God's history and His design, or a participator?

Perhaps the most awesome of events occurred on July 20, 1969 at which time two astronauts, Neil Armstrong and Edwin E. Aldrin, Jr. stepped foot on the moon. It was truly "one small step for man—one giant leap for mankind."

As all events are interrelated, the history of this century had its effect not only on the material comforts, but on the spiritual growth as well. We were grateful for the progress made in science and technology and grateful, too, that we could honor and worship this God, who in the beginning created the Heavens and the earth—and all therein. Worshipping in the simple "country" church created a feeling of pride hard to define, greater than what we feel when we see "Old Glory" floating in the breeze or reflecting on the Pilgrims at their first Thanksgiving.

The heritage of New Hope today was handed down by those who paid the price for these noble blessings. New Hope's present members are aware of this and they have retained the simple faith.

This heritage should serve as a constant reminder of the sacred trust we have accepted. It should prod our conscience and challenge us to more ably fulfill our mission.

New Hope has lived under two governments, has resided in Lincoln as well as Gaston County, has lived in the Northern Church and in the Southern Church and the Synod of the Carolinas and in the Synod of North Carolina.

Presbyteries, Synods, Assemblies, counties and governments have changed, but New Hope has never changed her home or her faith.

Will the heritage we create for future generations still unborn, be still richer in spirit and vision than that which we accepted? Surely God expects that from us—and more.

Chapter 3

THOSE WHO SHARED THEIR LIGHT

From the founding until 1805, no written record is available as to who administered to the little flock of believers. The information has been handed down by old reliable families that for the first decade of New Hope's existence, she was served by itinerate preachers-services being conducted in a camp-meeting fashion under a brush arbor.

Since information has been recorded, the following are the ministers who shared their light with the little country church.

1805-1813. Rev. Humphrey Hunter was born in Ireland in 1754 and came to America early in his youth. He was among those who made the glory of Mecklenburg (May 20, 1775), a Revolutionary War Hero, who took an active part in liberating his country. He was a physician as well as a soldier and minister, making a success of all three. He served his greatest role preaching the gospel for a period of 38 years.

From 1805-1808, Rev. Hunter conducted services at New Hope only on the fifth Sunday. In 1808, at a meeting at Presbytery at Thyatira Church (Rowan County), he consented to give New Hope one-fourth of his time for "ye space of one year". (It should be noted that he was pastor at Goshen and Steele Creek at that time). His services were not terminated when "ye space of one year" ended as he labored at New Hope until 1813-a brief period of eight years.

1813-1815. Rev. J. S. Adams was admitted to Presbytery during his ministry at New Hope. He came into the Presbyterian Church at Charleston, S. C. He was pastor at Bethel (York County) while he served New Hope.

Captain Sam Gingles was ordained an elder in Bethel in 1813 by Rev. Adams and then he came to New Hope. Our church was admitted to Presbytery and Captain Gingles is declared to be our first elder.

1815-1819. Rev. H. M. Kerr was licensed to preach in the Presbyterian Church on April 7, 1814 and ordained in 1817. No information from any source is available on him. In April 1819, the pastoral relationship was dissolved between him, New Hope, Long Creek and Olney. New Hope seems to have been grouped with these churches during this period of time rather than with Bethel.

1819-1827. J. S. Adams, who served the church from 1813-1815, returned to New Hope and supplied her until 1827.

1827-1835. Rev. S. L. Watson was called to Steele Creek for three-fourths of his time, "the balance he was to give to New Hope some ten miles distant beyond the river". (This information was taken from the History of Steele Creek.)

He was licensed in 1827, ordained in 1828 and settled as pastor in 1829. He remained at New Hope until 1835 and is described in the history of Steele Creek as a man of "sound, round about sense, of prudence and discretion, and during his stay at Steele Creek, the church was built up and strengthened".

We have no records of Rev. Watson's work at New Hope during his eight-year stay. However, his pastorate at New Hope, beginning 13 years after she was taken into Presbytery (1814), would give him accurate information of New Hope's beginning. He stated in his history of Bethel, "about this time, 1793, New Hope was organized—a part of whose members were taken from Bethel.

Rev. Watson kept the first records of New Hope Presbyterian Church and for this we owe our gratitude.

1835-1838. Rev. W. N. Morrison became pastor at Goshen and New Hope in 1835, giving our church one-fourth of his time, remaining for a period of 3 years. In 1838 New Hope

reported a total of 70 members. The first Sessional Record Book of our church was lost by the Clerk of Session, a Mr. Reid. It was composed mostly of memoranda, so it is said, and was in a small pocket, day-book form.

1839-1846. Rev. J. L. McCutchan brought progress to New Hope under his leadership. Heretofore, former pastors had given only one-fourth of their time. Rev. McCutchan was called for one-half his time, giving the remainder to Goshen.

During his ministry, a roll of all church members was compiled, this being the oldest on record. This information is in Volume I of the session book now filed at Montreat. Rev. McCutchan remained at New Hope until 1846 and received, according to his records, 82 members into the church.

1846-1864. Rev. James Davidson Hall was called to New Hope in the newly formed Gaston County for one-half his time, giving the remainder to Goshen. He remained at New Hope for a period of 18 years during which time 151 new members were admitted. He had the largest pastorate in New Hope's history and the largest number of additions of any other minister.

Born in Statesville, N.C. on March 17, 1806 James Davidson Hall was the son of sturdy Scotch-Irish ancestry. He entered the junior class at the University of North Carolina in 1826 and two years later graduated with the second highest honors. After teaching two years in Wilmington, N.C., he entered Union Theological Seminary at Hampden-Sidney, Virginia and graduated in 1833. He became pastor of Thyatira and Franklin Churches (Rowan County) and in 1846 came to New Hope. It was during his pastorate of these churches that he, along with others, saw the need of an institution of higher learning. This vision materialized into Davidson College.

Rev. Hall was married three times. His first wife, a Miss Brandon, died shortly after the birth of her son, William Thomas Hall. This son joined New Hope on October 25, 1851, later entered the ministry and became moderator of the Southern Presbyterian General Assembly.

His second wife was Elvira Scott. A child born to this union died early in youth.

Rev. Hall's marriage to Miss Elizabeth Neagle blessed him with six children; namely, Matthew Neagle Hall, Miss Elvira Hall, Rev. R.M. Hall, Franklin Price Hall and Rev. Joseph K. Hall.

Rev. Hall was indeed a man of great faith and wisdom.

1867-1882. Rev. J. J. Kennedy served New Hope for 15 years in the prime of his life. He owned and operated a farm near what is now known as the Gastonia Municipal Airport. He has one or two children buried at New Hope.

During his ministry 113 members were added. It was during these years that our beloved "colored people" began finding other places of worship and at the close of his ministry, New Hope had 120 members. Those he baptized, married or received into the church constituted a large number of New Hope's people as our church moved toward the twentieth century.

1884-1885. Rev. S. R. McCormick served our church for a brief 15 months on a half-time basis. He possessed a striking personality and delivered an excellent sermon, thus he was popular with his parishoners. He received 36 members into the church.

First presbyterian Church History, Gastonia, N.C. has Rev. McCormick listed as L. R. McCormick.

1885-1890. Rev. William E. McIlwaine served the church for four and one-half years "as stated supply" giving First Presbyterian Church, Gastonia, N.C. one half of his time. Mr. McIlwaine was known for his organizational abilities. During his pastorate, Lowell and First Presbyterian Church, Belmont, N.C. were founded. Sessional records regarding the organization of these two churches are found in Volume 2, Minutes of Session of New Hope Church, pages 88 and 100, now filed at Montreat.

McLean's Chapel was also built during his ministry

removing 11 members from the New Hope congregation.

The organization of these three daughter churches exemplified the wisdom of Rev. McIlwaine as an organizer. In spite of the drain on the membership during the organization of these three daughter churches the membership rose to 156.

The first record of an established Sunday School program was initiated during his ministry. From the Sessional Records we read "April 10, 1886—on motion it was resolved that we organize the Sunday School today by appointing J. W. Reid, Superintendent, to be assisted by the Rev. W. E. McIlwaine and J. H. Hand; and that J. N. Hand, J. I. Stowe, J. R. Reid, Miss Maggie Matthews, Mrs. Pegram, and Miss Sue Pegram be appointed teachers.

1891-1899. Rev. R. A. Miller served New Hope and her daughter churches, Lowell and Belmont, during his early ministry. Seventy-two members were received into the membership during his pastorate.

Rev. Miller was an exceptional pastor, "a fine Preacher, a faithful friend and wise advisor". In 1901 he left New Hope to give his full time and attention to Lowell and Belmont Presbyterian Churches.

1899-1902. Rev. J. T. Wade served New Hope from the fall of 1899 until March 1902. In "Our Life Story" written by Joel and Grace Wade, Rev. Wade tells of his arrival in New Hope and of cutting trees to build the first manse. Much of the timber used in the construction of that first manse were trees on that original site.

At that point in time, the status of the surrounding churches were as follows: Olney and Long Creek were grouped with Steele Creek, Lowell and Belmont shared a minister, and Bethel and Gastonia had grown to be strong churches and had a full-time pastor.

New Hope determined to stand alone and called Rev. Wade as her first full-time minister. The congregation built a manse and with renewed hope took a forward step.

Rev. Wade was an affable man who was popular with the young people. He was an excellent Sunday School worker and in 16 months added 39 members to the church.

In addition to his duties at New Hope, Rev. Wade preached every Sunday afternoon at McLeans Chapel.

It is noteworthy to mention that his daughter, Emma Lucille, was the first child born to parents in residence in the first manse.

1903-1909. Rev. J. B. Cochran was especially popular with the young people. He began a weekly prayer meeting which was a great factor in the church's growth. His Sunday School attendance was increased. At the end of his term, the church membership was 200.

Rev. Cochran had an appreciation of history and he compiled and wrote, in so far as can be ascertained, New Hope's first history. Rev. and Mrs. Cochran had a child while in residence in the manse and this is the last child born to parents while in residence in the wooden six-room manse.

To this man of God and to his memory, we express our debt of gratitude.

1910-1917. Rev. R. S. Burwell. At this period of our history the beloved R. S. Burwell came to us. He was prepared for the ministry at Davidson College and Union Theological Seminary, Richmond, Virginia. In June 1927, he received his D. D. degree at Davidson College.

Dr. and Mrs. Burwell were loved and highly esteemed, not only by the New Hope congregation but by everyone with whom they came in contact. Dr. Burwell was a truly consecrated man with a striking personality. He and his wife set an example of Christian living and the influence they cast continues to live.

Dr. Burwell left New Hope in 1917 to take up his work at Hopewell, a historic church in Mecklenburg County, N.C.

A daughter, "Miss Mattie", resided with her parents while at New Hope.

Mrs. Burwell assisted her husband by organizing the children into a band of "Willing Workers", leading the young people in the "Westminster League" and taking charge of the "Woman's Missionary Society".

In April 1917, New Hope reported 207 members.

1918-1920. Rev. H. R. Overcash came to us in 1928, staying only a short time. He left New Hope to accept the pastorate of Bullock's Creek, S.C. Membership at the end of his pastorate dropped to 179.

1921-1928. Rev. Archie McLauchlin was as truly Scotch as his name implied, coming originally from a section of North Carolina settled by real Scotch Presbyterians. He was prepared for his calling at Davidson College and Union Theological Seminary, Richmond, Virginia.

Rev. McLauchlin served God and his church well. He was adored by all. He retired in 1928 due to poor health and continued to live in the community until his death on December 31, 1935. He is buried in the New Hope cemetery. His wife and daughters continued to live in the community for several years after his death.

Church membership as of April 1928, was listed as 123.

1929-1933. Rev. L. K. Martin. The depression that began in 1929 had its effect on New Hope. She had lost by death some eight of ten family men, four of whom were officers of the church. This fact, coupled with the depression, saw her taking a backward step.

Financially, the church could not support a full time pastor. She grouped herself with Stanley and called Rev. Martin as her pastor.

Rev. Martin proved himself a dedicated worker and during his pastorate our church building was remodeled. Four Sunday School rooms were added, a hot air furnace installed, and new carpet laid.

The Women of the Church played an important role in the

renovation. They raised the money with which to finance the project and when Rev. Martin departed in December 1933, the church debt was fully paid.

Membership as of April 1933, was 128.

1934-1944. Rev. William Davis Wolfe was a native of North Carolina, having been born in Stanley County, graduating from Albemarle High School and received his undergraduate degree from Davidson College where he distinguished himself in scholarship and athletics. In 1914, he was graduated from Union Theological Seminary where he was noted for his unique style of sermonizing.

This man of God was one of the brightest and most original pastors New Hope has ever had. He was a man of deep faith in God and humanity. He was tender and sympathetic and took delight in rendering any kindness possible to those in need.

He indeed brought "New Hope" to our people and as a demonstration of his faith, he instigated and persuaded the church to adopt the "Free Will" plan of financing. Rev. Wolfe was called at a salary of \$1200.00 per year. Presbytery was to pay \$200.00 of that amount. He served under this arrangement for a couple of years, during which time he expressed himself as a strong believer in "Free Will" giving.

The church, although thinking he would starve, adopted the plan. His salary, as well as Benevolences, steadily increased each year.

Rev. Wolfe was a firm believer in tithing, but he disliked the idea of signing pledge or tithing cards. He thought this was a matter strictly between God and man.

This humble man was thoroughly versed on the Bible. During his ten years, he never referred to a note in delivering his sermons, which were interesting, enlightening, and enabling. He was so consecrated and in such close communion with God that he did not preach or practice a theory of prayer. He simply talked tersely, bluntly and intimately with his Heavenly Father about any and all things.

Rev. Wolfe was honored by Kings Mountain Presbytery in being elected moderator during his ministry at New Hope. He was later elected a delegate to the General Assembly when it met in Knoxville, Tennessee, in the early part of the forties.

A few weeks prior to his death, he announced a fund was being started with which to erect a "Young People's Building".

His summons came with shocking suddenness on October 29, 1944, just as he was completing his morning sermon. He was buried in the Church cemetery.

Truly, he was a man of light.

1945-1951. Rev. John H. Knight was born in Massachusetts, where his ancestors settled from Scotland in 1725. He was prepared for his life's work at Mercer University, Macon, Georgia; Gordon College of Theology and Missions, Boston, Mass.; Andover Newton Theological Seminary, Boston, and at Union Theological Seminary, Richmond, Va.

Rev. Knight was an attractive and fluent speaker and in much demand by civic clubs, church groups, etc. He was assisted in his work by Mrs. Knight who was a graduate of LeGrange College, LeGrange, Georgia, and held her M. A. degree in Religious Education from Andover Newton Theological Seminary, Boston, Mass.

1951-1953. Dr. S. Dwight Winn was born in Statesville, North Carolina on August 17, 1881. Upon the completion of his studies at Union Theological Seminary, Richmond, Virginia, he was licensed and ordained in 1911 by Lexington Presbytery. Soon thereafter, he went to Korea as a missionary pastor.

Dr. Winn was a member of the Board of Revision of the Korean New Testament from 1926 until 1937, and was the author of several commentaries on the New Testament. Kings College, Bristol, Tennessee, conferred on him the degree of Doctor of Divinity in 1940.

Dr. Winn was a dedicated and committed man of God. He devoted special attention to the aged, sick, and afflicted, and

revived the past practice of visiting and administering to all shut-ins the Sacrament of the Lord's Supper.

1954-1961. Rev. John H. Buzhardt completed the eighth grade in Newberry, South Carolina and had entertained no thought of any vocation other than farming. After his call, Rev. Buzhardt returned to school, graduating from Erskin College, Due West, South Carolina.

Rev. Buzhardt was a devout man of sound faith, character, and conviction. Progress was achieved while he was at New Hope. He was assisted in his work by his wife, the former Mary Ella Banks.

1961-1966. Rev. Edwin O. Byrd, Jr., the son of Edwin Oscar and Bertha Shankle Byrd, was born on April 5, 1933, in Stanly County, North Carolina. After graduation from Howard High School, he entered Presbyterian College, Clinton, South Carolina, and received his B. A. degree. He enrolled in Columbia Theological Seminary, Decatur, Georgia, where he received his B. D. degree.

Rev. Byrd came to New Hope during those years when the new sanctuary was to be built. He had organizational ability and guided her through those trying years of construction.

He married Bobbie Jean Smith on July 25, 1953. They had two children, Kathy Jean, born October 14, 1955, and Edwin O. Byrd, III, born May 29, 1961. "Eddie" was the youngest resident in the manse in over fifty years.

1966-1969. Rev. Archie Davis was born in Spartanburg, South Carolina on February 25, 1925. His parents are William Henry and Mattie Worley Davis.

After graduating from Spartanburg High School, Rev. Davis entered Columbia Bible College, Columbia, South Carolina and graduated with a Bachelor of Biblical Arts. He was prepared for the ministry at Columbia Seminary, Decatur, Georgia, completing his study in 1954.

Rev. Davis was married to Jane Boyce Powell, daughter of

Walter David and Helen Bell Powell of Atlanta, Georgia. They have three children, Walter Powell Davis, born June 18, 1952, Phillip Randall Davis, born April 10, 1961, and Jane Helen "Missy" Davis, born March, 23, 1966.

A man of vision and light, Rev. Davis saw the potential for our little country church and recommended the addition of a Director of Christian Education. He brought Miss Donna Bezdek to New Hope as our first DCE and he and Mrs. Davis paid her salary for a portion of her tenure.

Their son, Walter Powell Davis, heeded God's call and delivered his first sermon at New Hope in February, 1974.

Due to their ability to relate easily to others, Rev. and Mrs. Davis and their family truly shared their light.

1969-1974. Rev. David Carlton White was born in Tarboro, North Carolina on July 17, 1935. He is the son of Louis Pipkin and Elizabeth Eure White. He received his A. B. degree at Davidson College and later graduated from Columbia Seminary in 1961.

Rev. White was married to the former Barbara Ann Mayhew on June 14, 1958. They have three children—Rebecca Gail, Lisa Marie, and David Carlton White, Jr.

1974- . Rev. William Frye Summers, Jr. was born in Danville, Kentucky on October 7, 1945. He is the son of Dr. and Mrs. William Frye Summers, Sr. Dr. Summers is presently minister at the First Presbyterian Church, Virginia Beach, Virginia.

Rev. Summers completed high school in Texas and graduated from Centre College, Danville, Virginia. He received his Masters of Divinity Degree from Union Theological Seminary, Richmond, Virginia.

Rev. Summers is married to the former Elizabeth Ann Atkinson, daughter of Dr. and Mrs. Edward R. Atkinson of Clarksville, Tennessee. They have two daughters, Kathryn Allen Summers, born December 24, 1972, and Ann Elizabeth Summers, born November 7, 1974.

It is of significance to note that Ann Elizabeth Summers is the only child born to residents of the New Hope manse in over sixty years. She also is the first child to be born to a family in residence in the present manse.

Rev. and Mrs. Summers brought new life to New Hope, spiritually and physically.

SONS OF NEW HOPE WHO HAVE ENTERED THE MINISTRY

William T. Hall

Raymond H. Ratchford

James Edward Craig

George Edward Dameron

John Clifford Kendrick

Ted Kermit Pressley

Walter Powell Davis

NEW HOPE'S DAUGHTERS

New Hope can only take pride in helping to found two other churches. Lowell Presbyterian Church and First Presbyterian Church in Belmont were founded between 1885 and 1890. Rev. William E. McIlwaine was minister at that time. Sessional records regarding the organization of these two churches are to be found in Volume 2, Minutes of Session of New Hope Church, pages 88 and 100, now filed at Montreat, North Carolina.

It is noteworthy to record that McLean's Chapel was also built during Rev. McIlwaine's ministry. The Chapel served the people of the Point (South Point) until around 1925. Duke Power Company purchased many of the people's farms and gradually families moved away. The Chapel began to weaken and finally died. The building has since burned.

New Hope has another—a Methodist daughter—South Point Methodist Church, located in the community between the rivers. These people petitioned for a Presbyterian Church which was refused for fear it would weaken New Hope. The Methodists, with their accustomed and commendable zeal, entered the field and have a flourishing church. While we love the Methodists and are glad to see them share their faith, yet a Presbyterian Church instead of a Methodist in what was once a Presbyterian community would have been a help to New Hope instead of a hindrance.

Although we can take no official credit for the organization of the First Presbyterian Church, Gastonia, N.C., New Hope sent several of her dedicated members to that Church.

There have been many members of New Hope's past who have left the Church to become part of other Presbyterian

Churches. Those we have not really lost—they remain a part of our heritage. We are indeed proud that they have gone forth to share their faith and to sew new seeds of faith.

Chapter 4

NEW HOPE'S PHYSICAL STRUCTURES

As far as can be ascertained, New Hope has had three church buildings. Prior to the construction of her first building, services were held under a brush arbor. Logs were used for pews and the meeting place was near the well in the yard of the manse across the street from the present church.

The first building was erected apparently after the turn of the 19th century and was, of necessity, a crude long building with plank windows and simple wooden furnishings. It stood near the present church site and served until 1858. At that point in time, Robert A. Beatty, William Reid, William B. Ford, S. F. Baird and James W. Reid composed a building committee and contracted with John Armstrong and Abram B. Titman to erect a sanctuary. A white frame building measuring 36 feet by 46 feet with 4 doors and 10 windows were erected at a cost of \$1,000.00. (This building served as the sanctuary until 1965 when the present sanctuary was completed.) The sills were put together with wooden pegs instead of nails. A gallery was placed in the rear of the church for the colored membership. In the session records filed at Montreat, there are many servants' names listed on the church rolls. After the slaves were emancipated and during the terrible days of the Reconstruction, our colored friends began dropping out around 1873-1875. The gallery was removed in 1886.

In 1906, the building was improved at a cost of (\$946.00) and in 1931 was remodeled again at which time five Sunday School rooms were added, a hot air furnace installed and a new carpet added to the sanctuary.

Prior to 1952, New Hope had acquired the New Hope Grade

School building which was located across the street from the church adjacent to the manse. This building was originally acquired to serve as a community center for her youth. After acquisition it served many purposes—as a meeting place for the Women of the Church, as Vacation Bible School functions, Sunday School quarters as well as social functions for the community.

The congregation had considered adding an educational building to the sanctuary. After much prolonged thought, it was agreed to preserve the old school structure and to use it as a part of the educational building. Hence, a basement was constructed and the grade school was moved across the street to be placed atop the basement. A new annex was erected to join the sanctuary to the educational building. Once again New Hope preserved her heritage.

In 1960, under the leadership of Rev. J. H. Buzhardt, the congregation voted to erect a new sanctuary. In 1961, Rev. Edwin E. Byrd began his ministry and plans for the construction of the new sanctuary were resumed.

Preparation for building and securing monies consumed approximately three years. Many details were to be worked through. New Hope wished to preserve her simple structure in keeping with her past and to erect a beautiful, simple sanctuary which would lend itself to close communion with God.

Construction began in January 1965, and the dedication service was held on September 5, 1965. The building includes the sanctuary with a seating capacity of 326, the minister's study, the church office, 3 additional Sunday School rooms, and a Bride's Room.

The building committee consisted of Harris Boyd, Fred Dixon, Sam Craig, John Hancock, J. B. Stowe, Jr., Robert Kendrick, Lee Lewis, Jr., Charles Brandon, Miss Ida Hoffman, Mrs. Dolly McLean Cook, Henry Dixon, Leonard Brandon, Tommy Dean Glover, Charles Stone, J. Dick Elkins and Schenck Craig.

The furnishings committee was composed of Mrs. Dolly

McLean Cook, Mrs. Perry Lewis, Mrs. John Hancock, Mrs. Harris Boyd, and Mrs. Jack Lineberger.

Truly this simple white temple, sitting on a slight rise among a group of beautiful trees was erected to the glory of God to serve those whom He directs.

Prior to 1971, the congregation once again considered erecting an activity building to be used primarily for the youth of the community. Her youth had grown in numbers and at that point in time, New Hope had sponsored several Scout Troops for the community. Approval was given and a committee, chaired by Tommy Dean Glover, was appointed.

The site chosen for the building was an area located between the manse and the present New Hope Elementary School. The simple modern activity building was completed in 1971 and has served many meaningful purposes—as a Scout hut, a meeting place for youth groups as well as a haven for social functions.

Since that first structure was erected around the turn of the 19th century, New Hope has made her influence felt throughout the area of Gaston County. She has given her name to two schools, a road, and is considered a landmark of long standing.

OUR PASTORS' HOME

New Hope has provided a home for her ministers since 1902. In that year a comfortable 6 room white frame dwelling was built at a cost of \$800.00. This residence was situated near the present site but nearer the street. It was destroyed by fire on October 24, 1941.

The congregation, with the aid of former members and friends, erected a new manse for a total of \$6,000.00. This 6-room brick veneer home was placed behind the former manse on the crest of the knoll. Many of the modern conveniences, as we knew then in that day, were incorporated in the new manse.

As is the custom of the Presbyterian Church, the deacons have assumed responsibility for maintaining the manse and the grounds. Periodically, renovations have been made for the comfort of the new ministers. The deacons have relied on the artistic abilities of the Women of the Church for redecorating the manse.

Many ministers of the past have added their personal touches to the manse. One note of particular interest is the grove of fruit trees planted in the back yard of the manse. These were planted by Rev. J. H. Buzhardt, a devote man who had a deep feeling for God's nature, established a practice of planting trees at each of his pastorates.

In 1966, further renovations and additions were made to the present manse. An eight-room structure, equipped with modern conveniences provides a most comfortable and attractive home for our ministers.



Picture Of Burwell Historical Chapel

Chapter 5

BURWELL HISTORICAL CHAPEL

On November 18, 1956, the New Hope Session appointed a committee to study the prospects of creating a place to store records and relics of our church. This committee dissolved with the exception of one member, Miss Ida Hoffman. At her request, the session gave approval for her to appoint two persons to assist with this project, and she selected her sister, Miss Zoe Hoffman and Mrs. Jessie Bradley Anderson.

These three women assumed an awesome responsibility. Their tedious task soon revealed that time had dispensed with many items. As a result of their dedication and perseverance the historical room was established in one room of the former sanctuary.

On June 9, 1957, this room was dedicated to Dr. and Mrs. Richard Spotswood Burwell.

When the new sanctuary was erected the session granted permission to these ladies to build a small chapel to store these relics.

It was not until April 5, 1960, that proper recognition was received for much of the hard work given in love by these ladies. At that point in time Rev. Archie Davis, pastor, accompanied Miss Zoe Hoffman to Raleigh, North Carolina. New Hope Church was presented an award by the North Carolina Presbyterian Historical Society for this historical chapel. Miss Zoe Hoffman accepted the award from Rev. Stedman Bryan, President of the Historical Society, in behalf of the church.

This plaque, which presently hangs in the narthex of the

church reads as follows:

TO
NEW HOPE PRESBYTERIAN CHURCH
KINGS MOUNTAIN PRESBYTERY
FOR
MERITORIOUS PROJECT
CHAPEL, MUSEUM
PRESENTED BY
N. C. PRESBYTERIAN HISTORICAL SOCIETY
1968
(FIRST AWARD)

It is with regret that Miss Ida Hoffman could not have accepted this award in behalf of the church, but her final call came on January 26, 1968, approximately two and a half months before the award.

All these relics of the past we cherish dearly and extend our gratitude to these ladies for their labor of love.

REV. RICHARD SPOTSWOOD BURWELL, D.D.
AND WIFE
BLANCHE FRANKLIN BURWELL

The historical room in the former sanctuary was established in tribute to the late Rev. Richard Spotswood Burwell, D.D. and wife, Blanche Franklin Burwell. The session gave approval for the chapel to be named in honor of them on April 9, 1967.

Dr. Burwell began his pastorate at New Hope in 1910. He was prepared for the ministry at Davidson College and Union Theological Seminary, Richmond, Virginia. In June, 1927 he received his Doctor of Divinity Degree at Davidson College.

The older members and friends of New Hope fondly remember Dr. and Mrs. Burwell. As they reflect on their ministry at New Hope they can see the fruits from the seeds they planted. He loved the Presbyterian Church of the U. S. and controlled the government of the church with an air of firmness and dignity. He was extremely solemn and dignified in the administration of the sacraments, yet, so kind and gracious that even little children loved him.

Mrs. Burwell taught a Sunday School class of young men, was a leader in the "Missionary Society" and led the children in the "Willing Workers" organization which she organized. She played the organ during the winter months and their daughter, Miss Mattie, assumed this responsibility during the summer months.

The ill were seldom hospitalized in that day and Mrs. Burwell administered to the sick of the community. She always prepared and carried a basket of food to the family of the ill.

Dr. and Mrs. Burwell visited the congregation often. They could be seen driving up in their cute little buggy drawn by "Toby" at 11:00 any bright sunny morning. New Hope was a

country church at that time and people farmed for a living. The noon hour was about the only time the minister could call and find the entire family at home. They always brought a jug for some country buttermilk to take home with them.

Four children were named for Dr. Burwell - Leonard Burwell Ratchford, James Burwell Harrison, Ruth Burwell Kendrick, and William Burwell Armstrong.

Dr. Burwell was truly a man of light - who's light so shone that others saw his good works and gave thanks to God for his presence at New Hope.

When the existing sanctuary was erected no space was provided for a Historical Room such as had existed in the former sanctuary. On April 9, 1967, the New Hope Session granted permission to Misses Ida and Zoe Hoffman and Mrs. Jessie B. Anderson for a small chapel to be built to house and preserve the relics of the church and to restore the old spring. On June 25, 1967, the congregation, at a duly called meeting, approved the project.

The Session stipulated that the money for the project should be raised outside the membership-(unless some members wished to make an unsolicited contribution). Sufficient monies were secured and placed on deposit in the bank before the foundation was dug.

The purpose of this worthy project was to try to create a greater interest in New Hope and her long, honorable history-particularly among the younger membership. We are not living in the past but, in a large measure, the past has made us what we are.

The following lists the most important relics—how and when they were acquired and the period of use.

Pulpit Furniture

The pulpit furniture was given to New Hope by Mr. W. D.

Martin of New York. Mr. Martin was reared in the New Hope Community and was a son of Mrs. Mary Craig in whose memory the gift was given. Mr. Martin also contributed the church bell (which was used in the old sanctuary and is presently in the tower of the new sanctuary). The bell was rung each Sunday morning to remind the community that it was the Lord's day and His day of worship. In earlier years it was used to advise the community that a member of the congregation had expired. It was also tolled during the funeral to signify the age of the deceased.

The Pewter Communion Set

On May 3, 1856, the following quotation was inscribed in the session records of this church; "resolved that the thanks of the session be tendered to Mrs. Mary McLean for her kindness in presenting to the Church of New Hope a set of service ware. Signed, J. W. Reid, Clerk."

This service was used until 1920 when an individual set was acquired. At that time the pewter service was given to a son of Mrs. McLean's Mr. J.D.B. McLean who divided it among his children. When the historical room was established in the former church, some of the family returned his or her particular piece to the church. We are indeed grateful for their generosity as few items on display duplicate the sacredness and charm of the communion service.

Hand Made Walnut Communion Table

The session book beginning in 1856, stored in the Historical Foundation at Montreat, records a gift to the church of a communion table made and given by Mr. Robert A. Beaty. Mr. Beaty was an elder from 1830 to July, 1866, and clerk of the

session a portion of that time. Prior to that point in time, according to tradition, communicants went forward with their tokens, sat on a bench, and received the sacrament of the Lord's Supper. Only members who had been recently examined by the minister and found worthy of the sacrament were given a "token". It is unfortunate that the winds of time have carried away every trace of these, as well as the table and bench from which communicants were served.

The Organ

The pump organ displayed in the chapel was the first instrument of music the church enjoyed. Prior to this, a tuning fork was used to pitch the tune and key of songs.

We do not know who sponsored the project nor in what year the organ was acquired. Stories, handed down from generation to generation, revealed that not everyone in the church was delighted with the gift. Some members were opposed to using "such a thing" and vowed never to sing again in the church.

We are also told that several young ladies in the church could play the organ, although it is doubtful that they had any formal music study. Apparently each young lady had a group who enjoyed her playing and as a result, each Sunday morning one of her following would race to the organ, uncover it, and stand by until the favorite lady arrived. Eventually, in 1899, the session appointed Miss Mary John Craig organist.

Around 1920 when the congregation decided to use a piano instead of the organ, the session gave the organ to Mr. Lee Dameron who had served as organist for the church after the turn of the 20th century.

Mr. Dameron in June, 1961, returned the organ to the church at the request of Misses Ida and Zoe Hoffman. The family of Daniel P. and Sarah Stowe Hoffman had it restored for the Historical Chapel.

Walnut Cabinet and Book Shelves

When the historical room was developed in the old sanctuary, these two pieces were made by the Hoffman family from walnut lumber from their farm.

The Communion Table

After the death of Rev. Archie McLauchlin, the women of the church wished to place a memorial in the sanctuary in his honor. At that time, 1929, the membership constituted "country" folks and cash was not plentiful. The women kept the eggs their hens laid on Sunday's separated from those laid during the week, donating the money from the Sunday eggs toward a fund to buy the handsome oak Communion Table in memory of Rev. McLauchlin. The table was used until 1965 at which time a new one-matching the new church furniture-was placed in the church.

The Communion Table Chairs

New Hope was happy when the late Miss Mary Hester Wilson honored two of her aunts, the late Misses Margaret (Maggie) and Rebecca (Beck) Matthews by placing two communion chairs in the sanctuary around 1958.

The Baptismal Font

Prior to 1947, a pitcher contained the water for the baptismal sacrament. In that year Mr. and Mrs. Fred H. Ratchford presented the church the beautiful font on display in the

chapel. The font was given in memory of Mr. Ratchford's parents, Mr. and Mrs. Joseph F. Ratchford.

Mr. and Mrs. Fred Ratchford's daughter, Bonnie, was the first child christened from the font.

The Chairs

The small chair belonged to "Uncle Johnny" Hanna (John Newton Hanna) who served for many years as an elder and Sunday School teacher at New Hope. When "Uncle Johnny" was no longer able to sit in the hard pews, he brought the little chair from his home and sat in it at the front of the church. When his health and age reached the point that his own little chair was uncomfortable, the church bought the armed chair for his use. He sat in the armed chair for the rest of his attendance at New Hope.

The Lamps

The table lamp was a gas fixture used before electricity was available. When electricity became a fulfilled dream, the lamp was given to Mt. Zion (Negro) Church and later graciously returned when the first historical room was developed.

Prior to the gas light era, only kerosene lamps were available. When New Hope installed gas lamps, the kerosene lamp was discarded and sold to Mr. Coleman Womble, a member of New Hope at that time. Mrs. Womble, after her husband's death, donated one of these lamps as a tribute to the Womble family.

The hanging fixture is one of the first electric lights New Hope possessed. The late Mr. E. Z. Ratchford, a deacon at New Hope at that time, had charge of wiring the old church and he selected this fixture. The light over the door of the chapel is

one of the original lights hung over the steps of the old sanctuary; there having been two of these, one on each side of the steps. The pin-up light was used on the wall by the organ to render more light for the organist at night.

The Bibles

The oldest pulpit Bible in New Hope's possession is one used from 1846 until March 28, 1909, at which time a new one was acquired. The session sold the old Bible to Mr. T. T. Craig, now deceased, for one dollar. Mr. Craig's son, Sam N. Craig, presented the Bible to the former historical room.

The second oldest (1909) was used until about 1935. The Woman's Auxiliary purchased a new one which is located on the pulpit desk in the chapel. This Bible was used until another one was presented to the church as a tribute to Mrs. Susan Stowe Craig (Mrs. T. T. Craig) by the employees of the Gaston County Schools upon her death. This is the Bible presently being used in the present sanctuary.

A small Bible was given to the church by Rev. John H. Buzhardt in 1961. He said it was given to him by an elderly lady in one of his first charges.

Another Bible published by the American Bible Society in New York in 1858 was given by Mrs. Mary Ragan Rhyne in memory of her aunt, Mrs. Elmina C. Leeper. Mrs. Leeper was the wife of Frank C. Leeper, an elder in New Hope Church for many years.

Mrs. Rhyne also gave a copy of "Psalms and Hymns" which originally belonged to E. C. Ratchford. Later it passes into the hands of Mrs. Elmina C. Leeper on October 22, 1855. Mrs. Rhyne gave a second copy of this song book which originally belonged to her mother, the former Miss Zoe Reid. Her mother acquired the book on November 9, 1878. In so far as it can be ascertained, this hymn book is the first used at New Hope.

The Collection Plates

In the olden days, the deacons used their hats to collect the offeratory. Later, two little baskets (similar to a hot roll basket) were used for this purpose. The first collection plates New Hope owned were made and given by Fred D. Anthony, who was the first husband of the former Carrie Hoffman. These plates were used until approximately 1955, at which time others were purchased.

The Stained Glass Windows

The stained glass windows in the chapel were donated to our church by Mrs. Mary Ragan Rhyne. The windows were used in the First Presbyterian Church, Gastonia, N.C. when that church was located on Marietta Street, Gastonia, N.C.

The Ragan Memorial Window

In the First Presbyterian Church formerly located on South Marietta Street, Gastonia, N.C., there were several large memorial windows, one of which was a memorial to Mrs. A. Z. Ragan. Mrs. Ragan was born on September 15, 1862 and died September 15, 1891. This window was given to New Hope as Mrs. Ragan was the daughter of Mary D. and J. W. Reid—a ruling elder in our church from 1851 until January 1892 when he transferred his membership to Lowell.

Amanda Zoe Reid was born on September 15, 1862, baptised on December 21, 1862 and joined New Hope on November 9, 1878. She married George W. Ragan who also joined New Hope on July 27, 1873. Their daughter, Mary Reid Ragan (the donor of the Ragan window) was baptised at New Hope on July 25, 1886. The session records reveal that Mr. and Mrs. George

W. Ragan were dismissed to First Presbyterian Church, Gastonia, N.C. on December 12, 1886.

The Ragan window could not be used as a single window in the little chapel as the building is too low. The window was divided-top sash as one window and the bottom sash as the other unit. The arch of the window is placed over the chapel door.

The Little Pews

The smaller of the pews on display in the chapel was made for the historical chapel by Lester D. Howell of Charlotte, N.C. in 1967. The lumber used in this bench is an old pine, salvaged from an old discarded hand made pew used from 1858 to 1933. It is a reproduction on a smaller scale. If one would but sit on this pew for a few moments, there would be no doubt that our forefathers had the "Old time religion" to be able to endure sitting on the pew for an hour during a service.

The other bench is an original pew used in the former sanctuary from 1933 to 1965.

Rev. J. J. Kenedy's List

Rev. J. J. Kennedy kept a register of baptisms performed by him while serving New Hope. The list was placed in the first historical room by two of his grand-daughters, Mrs. Marie Lattimore and Mrs. Helen Durham, Gastonia, N.C.

Pictures

Beginning with the pastorate of Rev. J. D. Hall, pictures of

former ministers are displayed in the chapel. In addition, the picture of Rev. John Somerville and his family is on display. Rev. Somerville supplied at New Hope while in Seminary and later went to Korea as a missionary. He conducted his first congregational meeting, his first wedding, his first funeral, his first communion services and his first baptism at New Hope - and was himself married to the former Virginia Bell in our church.

One picture painted by Mrs. Dorothy Farris from a photograph shows the church before any educational facilities were added.

Another picture reveals the sanctuary as it was in 1933 plus the educational building renovated in the early 1950's.

The picture of the first sanctuary of the First Presbyterian Church in Gastonia was painted by Mrs. Farris from a picture in the history of that church written by the late Hugh A. Query.

The painting of the sketch of the first building used by the First Presbyterian Church, Belmont was drawn by George Stowe and taken from the history of that church by J. D. Hall.

The poem was written by the late Jeanie Pendleton Ewing, while attending services at New Hope, she wrote her impressions in the form of a poem.

The Brass Bell

This bell was used before and around the turn of the 20th century to call the membership from the spring and yard into the worship service. It was customary for the country people to gather in groups to engage in friendly conversation. The minister would come to the door of the sanctuary and ring the bell when time for service was to begin. This custom was terminated when the bell was placed in the tower.

One interesting thing about this little bell is the fact that many years ago the handle came off. Mrs. E. P. Lewis carried it

home with her to replace the handle. She found that her open end thimble was just the right item to hold the handle securely in place. This thimble belonging to Mrs. Lewis is still wedged in the bell. This bit of interesting information was related by Mrs. Cora Lewis Stowe, her daughter, when she presented the bell to the historical room.

Pastry Cutter

In the cabinet of the chapel is displayed a hand-made pastry cutter used for many years by the ladies of the congregation in preparing the Sacrament of the Lord's Supper. Who made it, we do not know. Yet, we are told that it was used by many of the ladies in the preparation of the bread until the first historical room was developed.

There are other items displayed in the cabinet, such as an old communion linen, all of which have played a part in the history of New Hope.

It is significant to note that New Hope has never purchased commercial communion bread. This bread has always been prepared by certain ladies of the congregation.

The Apex

The apex used on the steeple of the present church is the one used on the tower of the old sanctuary.

The Bible Stand

The Bible Stand was made from old pine obtained from a discarded pew in 1858. The stand was made by Lester D.

Howell (Husband of the former Elma Hoffman) in 1967. The grape design used on the back of this stand was a piece of trimming used on the exposed supporting timbers in the First Presbyterian Church, Gastonia, N.C. The paneling was retrieved by Mrs. R. E. (Madge) McLean when the church was demolished. She gave a piece of this beautiful trim to Misses Ida and Zoe Hoffman and they had it placed on the stand.

The Collection Box

Since the original box could not be retained, a reproduction was made. The lumber used in this reproduction was from an old pew used in the church prior to 1933, and from an old barn demolished during the summer of 1967 on the farm of the late Mr. and Mrs. John M. Kendrick.

The box was used from November, 1934, until 1953. Rev. William Davis Wolfe initiated the idea of "free-will giving". He was a strong advocate of tithing. He made a proposition to the session - allow him to inaugurate a "free-will" system of financing the church and he would live on the portion given him as his salary even if he had to resort to corn bread and water. The session approved.

A collection box was made and fastened on the last pew in the middle row of the previous sanctuary. No canvas was made of the congregation. No budget was developed. The money for the pastor's salary was dropped in the left hand slot and current expenses were dropped in the right hand slot. The collection plates were set aside and used only for special collections for foreign and home missions.

Contributions increased and the pastor's salary was also increased. The box put New Hope on her feet again and exemplified the faith of the man who had it instituted.

The stand on which the box is displayed was made from a hand hewn timber from the old sanctuary and lumber from an

old discarded pew used prior to 1933. The post shows the neat hewing, laboriously done by chisel or axe.

Chisel

An old chisel was found between the weatherboard and ceiling when the former church was demolished. It belonged to someone who helped erect the old sanctuary. Mrs. Mary Lewis retrieved this chisel.

Oak Table

The oak table was the first communion table the church bought. It was used from around 1870 until 1936 when the women of the church gave the last table in memory of Rev. Archie McLauchlin. The pulpit light was given by the children of Mrs. R. E. (Bertha) McLean as a memorial to her.

Chapter 6

MEMORIALS

Many memorials have been presented to our church in past years in the form of specific gifts and monies. Throughout the years many of these gifts were not recorded or records were inadequate.

While we are grateful for all gifts contributed, for the sake of posterity, only the specific gifts are included.

On January 1, 1951, the present educational building was completed and the rooms were furnished through memorial gifts to New Hope.

The Service Men's Classroom was furnished in "Memory of Robert Earle Dixon" by his parents, Mr. & Mrs. Archie Dixon. Robert Earle was killed in action on Luzon in the Philippines on March 12, 1945.

The Women's Bible Classroom was furnished in "Loving Tribute to Sarah Daniel Stowe Hoffman and Daniel Peterson Hoffman" by their daughter, Mrs. Lester D. Howell.

The Primary Room was furnished by Mrs. Mary Ragan Rhyne in memory of her great aunt, Mrs. Elmina Ratchford Leeper.

The nursery was equipped in "Loving Tribute to Rev. and Mrs. John H. Knight".

The Junior Classroom was furnished in memory of Rev. W. D. Wolfe, by his relatives and friends.

The Intermediate Classroom was furnished in memory of Lawson H. Stowe, Fannie Smith Stowe, and Elizabeth Sanford Stowe, by their families.

The pastor's study in the former sanctuary was furnished by Mrs. Hoyle Armstrong and Miss Hattie Stowe as a memorial to their parents, Logan and Jane Black Stowe. Mr. Stowe was an elder for a number of years.

The Senior Classroom was furnished by the descendants of William Gamewell Rankin and Elviria Leeper Rankin.

The Dickson (Dixon) Memorial Organ was presented in memory of John Neeley and Julia Lewis Dickson by their family in April, 1948. In June 1952, chimes were added to the Dickson Memorial Organ by the children—G. G. Dickson (Dixon), R. C. Dickson (Dixon), W. A. Dickson (Dixon), W. F. Dickson (Dixon), Fred A. Dickson (Dixon), Archie W. Dickson (Dixon), of Belmont, N. C., Dr. John Dickson (Dixon), Rock Hill, S.C., Mrs. Herman Dickson (Dixon) and daughter Mrs. Pinckney Stowe, Jr., Mrs. Lyndon Wilson, and Mrs. R. W. McArter.

In 1951, Mrs. Gilmour Kincaid presented a communion set as a tribute to her mother, Mrs. Archie McLaughlin. This set was inspired by the renewal of administering the Sacrament of the Lord's Supper to all shut-ins.

A pulpit Bible was presented in memory of Mrs. T. T. (Susan) Stowe by employees of the Gaston County Schools in 1955.

On September 5, 1965, the Pastors' Study was furnished in memory of John Logan Stowe and Mamie Cloninger Stowe by their children Mr. and Mrs. Fred Rhyne, Mr. and Mrs. Ralph Kendrick, Mr. and Mrs. R. E. McGee, Mr. and Mrs. Bryce Stowe, Mr. and Mrs. Robert A. Stowe, Mr. and Mrs. Fred Stowe, Mr. and Mrs. Clyde Stowe, Mr. and Mrs. James Stowe, Mr. and Mrs. Roy Stowe, and grandchildren.

Furnishings for the Nursery II class were presented in memory of Mrs. W. D. Lewis by her brothers and sisters on September 5, 1965.

A permanent plant for the narthex was presented in loving memory of Mr. L. L. Moore by his son and daughter-in-law, Mr. and Mrs. Paul Moore on September 5, 1965.

Hymn Books for the present sanctuary were presented in memory of Mr. and Mrs. James David Boyd by Mr. and Mrs. Harris Boyd on September 5, 1965.

The cornerstone for the present sanctuary was presented in memory of Mrs. W. D. Lewis by the Junior Fellowship Class on September 5, 1965.

In February 1973, a piano was presented to the church for the sanctuary in loving memory of Marshall "Jack" Reid by his wife, Eunice Featherstone Reid and his children—"Jackie" Reid Millen, Donald Lee Reid, Yvonne "Teeny" Reid Hall, William Timothy Reid and Marsha "Mickey" Reid White.

The outdoor marker was erected to the memory of Marshall "Jack" Reid by his family and friends in May, 1973.

A brass urn was presented for the sanctuary in memory of William P. Osborne and Joseph G. Talley by their son and daughter, Donald E. and Betty Talley Osborne on June 17, 1973.

In December, 1972, Mr. and Mrs. Frank Smith presented personal pew head phones to New Hope for the senior members of the congregation.

In 1973, an anonymous gift of velvet pew cushions were presented to the church.

Chapter 7

WOMEN OF NEW HOPE CHURCH

A friend of New Hope wrote of her women "The women of New Hope are noted for their zeal. They take hold where the men hesitate. They tackle things which prove near impossible, but they have yet to fail in an undertaking. Being country born and therefore used to work, they put their hand to a piece of work and hold on till it is finished. All together, the women of New Hope are an unusual people. Many will testify that they are a delightful people".

And so it was, is and shall be with the women of New Hope.

Facts as to the exact date when the women of New Hope Church organized themselves into a "Pastor's Aid" or a "Missionary Society" are not to be found. However, the history of the church, together with sound reasoning, would lead us to conclude safely that when the church was organized in 1793, women were included in her membership.

From as far back as we can ascertain, each minister had a Woman's Society. The women for awhile called themselves "Pastor's Aid", the "Missionary Society", "Woman's Auxiliary", and at present, "Women of the Church". Whatever the title, the effort or aim has been the same from the beginning—namely to do what they could and to be helpers of many.

Few records are available prior to 1892. That year the women of the Missionary Society were charged an initiation fee of 10¢ per month. Their goal was to devise plans and make suggestions for the good of society and to pray for the success of the Gospel both at home and abroad.

Those early days found them sewing for orphans, engaging in Bible study, contributing money to God's servants in foreign lands, collecting money for a modern dining room at Barium Springs Orphanage and making quilts to be sold to raise money for the orphanage.

In 1924, with her horizon expanded, the women raised money to buy one book to be placed at Queen's College. In that year the White Cross work was started and they sent money to a Miss Dowd in Japan. In that year also, 19 chickens were contributed to Barium Springs for Thanksgiving.

By 1927 a pageant was given to raise money for a girl's school in Korea. They also adopted a Korean orphan to clothe.

In 1931 the sanctuary was remodeled and an addition erected. The women raised money to help with this project. Due to her growth the ladies saw the need to divide themselves into geographical groups and, thus, gave birth to the circle, which continues today.

From 1935 to 1941 the ladies continued in prayer and Bible study, continued to support the orphanage as well as raise money in order to repair the manse (1936).

The Daily Vacation Bible School was initiated by the ladies in 1937-1938. They also raised money to purchase a beautiful Communion Table to be presented to the church as a memorial to Rev. Archie McLauchlin.

In the 1940's, in addition to continuing with her former projects, she visited members of the community who were not active in church. She continued with the Birthday Program, presented Christmas pageants and remodeled the Community Building for her youth. Missions were still a vital concern and she sponsored an African girl's schooling for one year. The ladies sent a youth delegation to Camp York, Kings Mountain, N.C.

During the war years, because of gas rationing, general meetings of the auxiliary met infrequently but the circles continued. Prayer bands were established to pray for her boys

and these young men were remembered with letters and gifts.

In May, 1943, the women played a large part in planning New Hope's Sesqui-Cennential. Rev. W. D. Wolfe was pastor at that time. Dr. Walter L. Lingle brought the morning service on that beautiful Sunday morning on May 23, 1943. His topic was "All Things are of God".

After the service, dinner was served on the grounds under the large trees. Old and new friends, as well as past and present members of New Hope joined her on that day for that historical moment.

In the latter years of the 1940's, a building fund was started for an educational building. Once again the ladies raised money for this project through the sale of Christmas cards and sponsoring ice cream suppers.

In 1950, the Joy Gift was established to assist aged ministers and their wives or widows. In this decade the church membership expanded and the women grew in numbers. They continued with their past goals. It was during these years that the women began to sponsor a "family night" - serving a delicious meal in order to bring the membership together in delightful fellowship. In addition, New Hope's women joined with neighboring churches to enrich their Bible study.

The 1960's brought a new era for the women. It was during the early part of this decade that approval was given for the erection of the new sanctuary. This project took approximately four years and in September, 1965, the dedication service was held. It seems meaningful and symbolic to record that the cornerstone for the new sanctuary was presented on behalf of a lady, Mrs. W. D. Lewis. This stone was cut from one of the pillars which supported the old sanctuary.

It is impossible to recount all the duties, responsibilities, and deeds that the women of New Hope have assumed. The life of the church has indeed been exemplified in her women. They have nurtured and enriched her spiritual growth by their constant Bible study and prayer vigil which was the goal originated with the inception of the Society. As far back as that

point in time, the women seemingly had the wisdom and foresight to know that New Hope could only endure if she depended on God's guidance, protection, direction, and grace. These wonderfully dedicated women throughout the years have not lost sight of that original commitment.

The women's duties have been those of laborious love - feeding and clothing the orphans, nursing the sick, devising projects to raise money to renovate and erect her structures, praying for her sons and lifting their spirits through cards, letters and gifts. They supported the missionaries, started the Vacation Bible School, staffed the Sunday School, played the piano and organ, sang in the choir, and prepared food for her men.

These little acts of kindness and love by her women have been extended to others in innumerable ways. They realized the value of teamwork and the strength that is forthcoming in such an effort. They have been well organized and directed, taking on monumental tasks that seemed impossible to accomplish. Theirs was the faith - faith as small as a grain of mustard seed.

The women of New Hope have been the backbone of the church and community - always standing in the background, working behind the scenes - doing God's work in the calm, quiet spirit that is so symbolic. Position has never been her goal. She gives the support, guidance and faith which has been necessary to sustain spiritual life at New Hope.

In 1974 the women voted to attempt to compile a meager history of New Hope's heritage. What seemed to be a monstrous task, due to lack of written information available, turned out to be a tremendous Blessing. It renewed our faith and filled us with gratitude. We do indeed have a responsibility to pass on God's Blessings to others - to offer hope to those who are hopeless, faith to those who do not believe, and love to those who are unlovable.

It is only when you give of yourself that you truly give - this is love in the purest, simplest and most God-like form. This the

women of New Hope have done and continue to do. It is also her charge for generations to come.

PRESIDENTS OF THE WOMEN OF THE CHURCH

Mrs. R. S. Burwell	1910-1915
Mrs. John V. Hanna	1915-1916
Mrs. R. S. Burwell	1916-1918
Mrs. John V. Hanna	1918-1923
Mrs. Archie McLaughlin	1923-1925
Mrs. Sadie O. Harrison	1925-1926
Mrs. J. F. Ratchford	1926-1930
Mrs. L. K. Martin	1930-1933
Mrs. D. R. Wallace	1933
Mrs. J. F. Ratchford	1933-1934
Mrs. W. D. Lewis	1934-1937
Mrs. Harris Boyd	1937-1939
Mrs. Ralph Barrett	1939-1943
Mrs. Fred Stowe	1943-1945
Mrs. T. P. Elrod	1945-1946
Mrs. John H. Knight	1946-1948
Mrs. Fred Dixon	1948-1950
Mrs. R. E. McLean	1950-1952
Mrs. Paul Moore	1952
Mrs. W. D. Lewis	1952-1953
Mrs. Fred Dixon	1953-1954
Mrs. Marion Horsley	1954-1956
Mrs. Joe C. McLean	1956-1958
Mrs. Harris Boyd	1958-1960
Mrs. Dolly McLean Cook	1960-1961
Mrs. Mack Stowe	1961-1963
Mrs. Ruth K. Fergerson	1963-1964
Mrs. Fred Stowe	1964-1966
Mrs. Grover Dameron	1966-1970

Mrs. Dolly McLean Cook	1970-1971
Mrs. Joe C. McLean	1971-1972
Mrs. Jane Maske	1972-1974
Mrs. Fred Stowe	1974

LIFE MEMBERSHIP AWARDS

The women of the church have honored several of her members with Life Memberships. This honor is bestowed for faithful and dedicated service to the church and the community.

Mrs. Sarah Stowe Hoffman

Mrs. Sadie Oates Harrison

Mrs. T. T. Craig

Mrs. Archie McLauchlin

Mrs. W. D. Lewis

Mrs. Harris Boyd

Mrs. U. Lee Lewis, Sr.

Mrs. Lyndon G. Wilson

Mrs. R. E. McLean

Mrs. Annie Stinson Wright

Mrs. Grover Dameron

Mrs. Dolly McLean Cook

Mrs. Eunice Featherston Reid

Mrs. Joe C. McLean

Mrs. Frank Maske

WOMEN OF THE CHURCH

OFFICERS 1974-1975

President	Mrs. Nellie Bailey Stowe
Vice-President	Mrs. Mary John Harrison Barrett
Secretary-Treasurer	Mrs. Betty Huffstetler McLean
Christian Community Action	Mrs. Vickie Queen Dameron
Ecumenical Missions and Relations	Mrs. Frances Moore
Leadership and Resources	Mrs. Lois Smith
Personal Faith and Family Life	Mrs. Velma Williams
Historian	Mrs. Patsy Lineberger Turnipseed
Presbyterian	
Home Representative	Mrs. Eunice Featherston Reid
Visitation	Mrs. Louise Brandon
Pastor's Aid	Mrs. Marsha "Mickey" Reid White

Chapter 8

MUSIC

“Music is love in search of a word”. Perhaps the most difficult of all information to obtain in preparing this book is that pertaining to music. It seems strange that little information was recorded by those in the past with reference to this most vital of all blessings. Perhaps it was true that the beauty of music could not be recorded by the written word. Yet, a history of New Hope would not be complete without giving attention to this form of praise to God.

The earliest form of music was composed or written to praise, honor and glorify God. Much of the classical music that has been preserved for centuries was originally written for church services.

We can only assume that the first congregation probably praised God through song only. Perhaps one member, good in voice, pitched the songs from memory. Much later a tuning fork was used to pitch the tune and keys of songs. This is our first proof that New Hope incorporated music as a part of her worship. This instrument was preserved and is presently in the Burwell Historical Chapel.

Prior to 1899 a pump organ was secured for the sanctuary. Who sponsored this project and in what year the organ was acquired is not known. This new method was not unanimously accepted by the congregation. Stories handed down revealed that some were bitterly opposed to “such an instrument”, vowing never to sing again at church. Yet, others seemingly enjoyed the organ. Several ladies could play and each lady had a following who preferred her style for the Sunday Morning

service. Therefore a race occurred each Sunday morning. Whoever got to the organ first, usually a male member of the group, would uncover it and stand firmly by until his favorite lady organist arrived. This situation was relieved in 1899 when the session officially appointed Miss Mary John Craig as New Hope's first organist.

Miss Craig served for several years, exact length unknown, and she was followed by Mrs. Pearl Stowe McGee, Mrs. McGee not only played the organ at New Hope but she also played the piano at McLean's Chapel. In addition, she taught music lessons to the children of the community.

Mr. Lee Dameron followed Mrs. McGee and served for a period of five to eight years. In so far as can be ascertained, Mr. Dameron is the only male organist appointed to this date. During his tenure Mrs. Sadie O. Harrison assisted during his absence.

New Hope has always been blessed with talented individuals who gave of themselves in most unique ways. Around 1910 three men of the congregation often played the cornet and clarinet to accompany the congregation in songs of praise. Dr. Ervin T. Lewis and Mr. W. D. Lewis played the cornet and Mr. Robert Lewis played the clarinet. They arranged their music in keeping with the familiar songs of the church. This was the first account of brass and reed instruments being used as part of the musical service.

In 1910, Dr. R. E. Burwell became New Hope's minister and his wife, Blanche F. Burwell, was an accomplished musician. She played the organ during the winter months and her daughter, "Miss Mattie", served during the summer months.

Around 1920 the decision was made to secure a piano to replace the well worn organ. In 1921, Rev. Archie McLauchlin came to New Hope. His daughter, Jenny McLauchlin Kincaid, served as pianist until the middle 1940's. Miss Ida Hoffman, New Hope's daughter of long standing, assisted during his absence.

On April 18, 1948, a beautiful Hammond organ was

presented to New Hope by the children of J. Neely and Julia Lewis Dickson (Dixon). This gift, given in loving memory of their parents, greatly enriched the musical life of the church. In May, 1952 the family added chimes to the organ. The chimes were first played on June 8, 1952 as part of the dedicatory services for the educational building.

Around 1945 Mrs. Ruth Kendrick Fergerson was appointed organist and faithfully served until 1955.

As early as 1945 we note that New Hope had a choir and special selections were rendered by that group on occasions. How much earlier such a musical group existed is not recorded, however, it is safe to assume that New Hope had a choir many years previous to 1945.

On May 1, 1956, Mrs. "Jack" (Eunice Featherston) Reid was appointed organist by the session. The church had continued to grow and perhaps appreciation of music as a form of worship had also grown. Music specialist in directing were hired for the first time at Mrs. Reid's suggestion. During the late 1950's, Mr. Hugh Craig, a music major at Davidson College served a brief tenure as choir director under Mrs. Reid.

In 1961 the choir was blessed with the addition of Miss Mary Faire Lowery. Miss Lowery had received her degree in music from Hunington College, Montgomery, Alabama and had further study in musical therapy in Virginia. In 1962, Miss Lowery composed and wrote an Easter Cantata which exemplified her many talents.

Mrs. Jack Lineberger joined the choir in 1963 and she soon revealed her many musical abilities. She was appointed choir director by Mrs. Reid and under the direction of these two grand ladies, the music expanded and the choir grew. Special music became standard practice with special emphasis at Easter and Christmas.

Mrs. Reid served as organist until 1968 and Mrs. Lineberger assumed this position. As New Hope progressed in other areas, her musical worship also progressed. The choir, although small

in number, has offered their talents in dedicated and faithful service.

In February, 1973 the family of Marshall “Jack” Reid presented a piano for the sanctuary in his memory. Heaven truly came down as both the organ and piano were used for special occasions. Mrs. Lineberger played the organ and Mrs. Barbara Elmore Stowe accompanied on the piano.

It is significant to note that music has truly been a part of New Hope’s heritage as she has had so few pianist and organists. It is well to note that those who have filled those positions have served over a long period of time. This is true dedication but it is also felt that these talented ones were placed at New Hope by a divine hand to give music the continuity that growth needs.

It is indeed true that the most truthful music is the most religious - the most religious is also the most beautiful.

“Next to the word of God, music deserves the highest of praise. The gift of language, combined with the gift of song, was given to man that he should proclaim the word of God through music”. (Martin Luther).

Chapter 9

THOSE WHO SERVED THEIR COUNTRY

Religion and patriotism are closely related and were the fundamental principles upon which our country was founded. It, therefore, seems appropriate to salute New Hope's sons who willingly served their country. They, more than others, realize that religion and patriotism are not free but were bought with a price by others.

Civil War

The following civil war heroes are buried in the New Hope Cemetery:

Frank Leeper

C. P. Stowe

James A. Stowe

J. N. Stowe

W. H. Stowe

Jacob Clevetus Stowe - served in Civil War and buried in
Richmond, Virginia.

World War I

Campbell Bradley

Dewey Craig

Eldredge Craig
Clarence Dixon
John Dixon
George Glover
Tom Glover
W. D. Lewis
Martin Ratchford
George Wright
Lester Capps
John Clanton
Ralph Featherston
W. Egbert Hoffman
Irvin Lewis
Kenneth Lewis
Carlyle Ragan

World War II

Elizabeth Armstrong Edwards
James Ralph Barrett
Charles H. Brandon
J. Leonard Brandon
Samuel N. Craig
John Albert Dameron
Roy M. Dameron
William R. Dameron
Archie W. Dixon
Charles Dennis Dixon

Douglas Neal Dixon
Henry M. Dixon
Holland R. Dixon
Dan T. Duren
Russell Duren
Coit E. Featherstone
Robert Henry Ford
Miles Floyd Hamrick, Jr.
William Fredrick Harris, Sr.
David A. Harrison
Howard G. Harrison
Samuel R. Horsley
Thomas Jackson
Gilmour A. Kincaid
Frank Reid Lewis
Edwin Perry Lewis, Sr.
John W. Lewis
Joe Cramer McLean
William Phillip Rankin
Leonard Burwell Ratchford
Robert Hugh Ratchford
Charles Mack Stowe
John Brice Stowe, Jr.
Roy Lewis Stowe
Gilbert Lee Wolfe
William Davis Wolfe

1950 To Present

Charles F. Adams
Miss Jimmie Dianne Brown
Hugh Sparks Craig
James Thomas Craig
Danny Lee Dameron
W. Thomas Dixon
William Fredrick Harris, Jr.
Robert W. Kendrick, Jr.
Edwin Perry Lewis, Jr.
K. Eric Lundquist
Wayne Lionel Lundquist
Randy Ervin McLean
Donald W. McManus
William Timothy Reid
John J. Robinson
Lloyd M. Rogers
Fred R. Stowe, Jr.
James Logan Stowe, Jr.
Jerry Sigmon Stowe
Richard Allen Stowe

In Memoriam

Sgt. Robert Earl Dixon, son of Mr. and Mrs. Archie Dixon, was killed in action on Luzon in the Philippines on March 12, 1945. He is buried in American Cemetery no. 1, Nasuhbu, Luzon, Philippine Islands.

T/Sgt. Robert Hugh Ratchford, son of Mr. and Mrs. E. Z. Ratchford, was killed in action on March 9, 1945. He is buried in an allied cemetery in Margraten, Holland, Plot L. Row 3, Grave 65.

Chapter 10

A WITNESS TO OUR AGE

Before the founding of New Hope Church, families had private burial grounds for their deceased loved ones. These sacred places were usually located on private property owned by the individual families. When churches began to be established, our forefathers reserved a certain acreage near the church as a final resting place for their membership and their families.

How this custom became a practice no one knows. We can only assume that those who loved the church would perhaps feel closest to God, after their earthly days were ended, if they were buried near God's temple.

Neither do we understand how the practice of using stones or wooden crosses to mark a grave became a custom. Once again we can only surmise that this ritual began out of love and respect for those beloved ones.

There are many graves in New Hope's cemetery with only a plain simple rock as a marker. Other graves have a headstone with no inscription. Perhaps initially there was no inscription or perhaps the winds of time have erased those words. The oldest readable marker indicates that Margaret L. Ford died in 1831.

New Hope originally set aside two acres for her cemetery. As her membership grew these two acres were quickly filled and David Harrison and family consented to permit burials on their property adjoining the church. To date, approximately one acre of this family's property has been used.

In 1961 the Women of New Hope Church were requested to catalog the cemetery by the Belmont Chapter of the D.A.R.'s.

When the project was completed, Miss Ida Hoffman, Historian, compiled a list which was sent to the Secretary of the Kings Mountain Presbytery. In 1962 this information was directed to Washington, D. C. by the Kings Mountain Chapter of the D.A.R.'s to be preserved.

Since New Hope had not retained a copy of this information compiled earlier, Steve Hoyt Hancock, son of Mr. and Mrs. John Hancock, set about to recatalog the cemetery as an Eagle Scout project in 1970.

The cemetery is full of interesting historical features. Buried there are members of the church who fought in the Revolutionary War, Spanish-American War, World War I and World War II. In addition, the graves of two of her former ministers can be found.

Originally an old stone gate was erected at the entrance of the cemetery. A part of that gate still stands. One large stone from the gate was used in building the rock fireplace in the basement of our present educational building.

R. Lee Dameron, a faithful servant for many years, was elected caretaker of all church property in 1946. He was dedicated to his task and especially the preserving and trimming of the cemetery. In his honor, a Lee Dameron Memorial Fund was established "for the perpetuation of the burying grounds".

Our historical past is attested to by our cemetery. From it's earliest recorded date it tells, in part, our age and stands open for all to see.

We do boast of age because it is honorable. The life and influence, the faith and work, the prayers and hopes of those long gone have left us a good heritage. Is it possible that the spirits of those just persons, made spiritual, brood over the present New Hope Church and yield an uplifting influence?

Chapter 11

ELDERS AND DEACONS

ELDERS EMERITUS

Mr. T. H. SherrillDecember 14, 1958

Mr. W. S. BrandonOctober 30, 1960

Mr. W. D. LewisOctober 18, 1970

Mr. Harris BoydOctober 18, 1970

Mr. Lyndon Grier WilsonOctober 18, 1970

ELDERS OF NEW HOPE CHURCH

It is impossible to record a complete list of those who have served New Hope in the position of elder as so few records are available. To those listed and unlisted, New Hope expresses her appreciation.

In the early years once an elder was elected he served in that position for an indefinite period of time. This system was changed on September 8, 1957 at which time the church elected the rotating system.

Samuel Gingles	1814-1856
James C. Baird	1860
Daniel Ford	1851
Robert A. Beatty	1830-1866
Winchester Pegram	1843-1851
Samuel N. Craig	1851-1873
James W. Reid	1851-1892
Samuel F. D. Baird	1862-1863
William M. Nolen	1862-1870
William R. McLean	1866-1872
W. W. Nolen	1871-1873
John T. Dickson	1871-1890
John V. Hanna	1873-1922
William G. Ford	1873-1876
J. Logan Stowe	1873-1905
John M. Gaston	1891-1906
G. Logan McKee	1891-1909

John A. Gullick	1899-1903
John J. Lewis	1902-1912
J. F. Ratchford	1902
John W. Lowery	1906-1919
S. N. Craig	1910-1915
John M. Kendrick	1910-1941
W. T. Ford	1914-1919
W. S. Brandon	1914-1930
John W. Harrison	1921-1928
Lawrence Ford	1921-1925
W. D. Lewis	1927
Lyndon G. Wilson	1927
Fred H. Ratchford	1939
Mott Dickson	1939
T. H. Sherrill	1946
U. Lee Lewis	1946
Fred Lee Dixon	1946
Leonard Brandon	1952
T. P. Elrod	1954
John H. Hancock	1955
William T. McLean	1-1-59
Henry M. Dixon	11-8-59
John D. Elkins	1-1-60
Thomas Glover	1-1-60
T. Marshall Barnes	1-1-61
Charles H. Brandon	1-1-61
Fred R. Stowe	1-1-62
Robert W. Kendrick	1-1-62
Harris Boyd	1-1-63

A. J. Turnipseed
Perry Lewis.....12-19-65
Mack Stowe1-15-67
Mack Williams12-31-67
Ralph Barrett12-29-68
Tom L. Jackson1-4-70
J. Raymond Broome1-4-70
David A. Harrison12-26-71
U. Lee Lewis, Jr.12-31-72
Donald Osborne
David Phillip White, Jr.

CLERKS OF THE SESSION

There is no information recorded that indicates that New Hope appointed a Clerk of the Session prior to 1843. In all probability the session records were kept by the minister. If true, perhaps the records were never formally recorded, or lost or retained by the minister after his tenure of service ended.

In earlier years, an elder, once elected, served for a duration of time. This system was changed by the church in 1957 and we adopted the rotating system - a clerk serving for a given period of time and turning the responsibility over to another.

Winchester Pegram	1843-1845
Robert A. Beatty	1846-1852
James W. Reid	1853-1892
John M. Gaston	1892-1906
John W. Lowery	1911-1917
W. T. Ford	1917-1920
John M. Kendrick	1920-1927
W. D. Lewis	1927-1954
J. Leonard Brandon.....	1954
Fred L. Dixon	
Charles H. Brandon	
John Dick Elkins	
John Hancock	

DEACONS OF NEW HOPE CHURCH

No deacons are recorded as having served before 1859 at which time they were elected at Presbytery's orders.

The rotary system for the diaconate was adopted by the church on November 20, 1955. Due to lack of complete data, the following list is perhaps incomplete. To those who have served, we offer our gratitude.

Samuel F. Baird	1859-1862
James H. Ford	1859-1868
Eli Cox	1859-1889
John E. Neagle	1859-1863
Robert W. Reid	1859-1863
A. L. Henderson	1859-1866
John P. Matthews	1878-1888
F. W. Leeper	1868-1870
J. Logan Stowe	1868-1874
William G. Martin	1868-1878
Thadius Clinton	1873-1878
John R. Reid	1881-1889
William G. Rankin	1886-1900
John J. Lewis	1886-1902
E. Perry Lewis	1886-1927
Thomas L. Allison	1891-1927
John M. Kendrick	1891-1894
Robert R. Harrison	1899-1902
J. Neely Dixon	1902

S. N. Craig	1902-1906
John B. McLean	1902-1903
W. T. Ford	1960-1914
John V. Hanna	1906-1920
George R. Lewis	1910-1914
A. L. Guy	1910-1914
E. Z. Ratchford	1910-1929
C. C. Hoffman	1910-1915
R. L. Harrison	1915-1926
J. Ralph Rankin	1915-1920
D. C. Ragan	1915-1928
R. S. Dickson	1927-1929
John Clifford Kendrick	1927-1931
Fred Dixon	1929
Tom Glover	1929
Harris Boyd	1932
Mott Dickson	1932
David A. Harrison	1943
O. A. Capps	1943
Fred R. Stowe	1946
Schenck Craig	1946
Perry Lewis	1946
Gilmour Kincaid	1946
Archie Dixon	1946
Grover Dameron	1946
Lee Dameron	1946
Ralph Barrett	1946
Howard Harrison	1946
Jack T. Ramseur	1946

Henry Dixon	1952
W. T. McLean	1952
Fred Harris	1952
Paul Moore	1952
Charles Stone	1952
R. S. Brendle	1-1-57
Joe C. McLean	1-1-58
Perry Lewis.....	1-1-58
C. Mack Stowe	1-1-58
Tommy Dean Glover	1-1-60
J. B. Stowe, Jr.	1-1-60
A. J. Turnipseed	1-1-61
Joel Kendrick	1-1-61
U. Lee Lewis, Jr.	1-1-62
Thomas Jackson.....	1-1-63
John N. Mason	1-1-63
Donald Osborne	1-1-64
Mack Williams	
Harold R. Stowe	12-19-65
Jack Lineberger	12-19-65
Ray Craig	1-15-67
Todd Wilson	
Richard Dameron.....	12-31-67
Garland Stiles.....	12-31-67
Frank Smith	12-31-67
David P. White, Jr.	12-29-68
Gist Brown	1-4-70
John Finger	12-27-70
Frank C. Maske	

Roy T. Meeler, Jr.	12-26-71
Allen A. Wilson	12-26-71
Gary L. Lundquist	12-31-72
James C. Hall, Jr.	12-16-73

Chapter 12

PRESENT MEMBERSHIP

Frank L. Adams
Mrs. Clara Wright Adams

Willie A. Alman
Mrs. Gloria Hayes Alman

James K. Anderson
Mrs. Jessie Bradley Anderson

Eldred Armstrong
Mrs. Carolyn Armstrong

Leonard Armstrong, Jr.
Mrs. Mary Lou Armstrong

Mrs. Ruth Dillard Armstrong
Marcus Dillard Armstrong
Ethel Jane Armstrong
Martha Kay Armstrong

James Ralph Barrett
Mrs. Mary John Harrison Barrett

Theodore C. Baucom
Mrs. Elsie Baucom
Richard Campbell Baucom
James Clinton Baucom

Mrs. Minnie Featherston Bost

Harris Boyd
Mrs. Zoe Ratchford Boyd

Charles Brandon
Mrs. Ruth Garrison Brandon
Mona Ruth Brandon
Risa Germaine Brandon
James Leonard Brandon
Mrs. Louise Brandon
James Leonard Brandon, Jr.
Mrs. Pearl Wright Brandon
Jason R. Brong
Mrs. Alma Brong
Carol Brong
James Raymond Broome
Mrs. Anita Lane Broome
Reginald Lane Broome
Mrs. Rebecca Broome
Gist Brown
Mrs. Martha Brown
Mary Pat Brown
Mrs. Virginia Kitchen Brown
Jimmie Dianne Brown
Patricia Ann Brown
Ottie A. Capps
William Carroll III
Mrs. Marsha Carroll
Charles Craig
Hugh Craig
Mrs. Debbie Smith Craig
Sam N. Craig
Mrs. Grace Sparks Craig
Schenck Craig
Mrs. Kate Craig
James Thomas Craig
Mrs. Patricia Currence

Miss Connie Dameron
Miss Cynthia Jane Dameron
Danny Lee Dameron
 Mrs. Linda Dameron
Mrs. Jessie Dameron
Richard Dameron
 Mrs. Vickie Queen Dameron
Miss Ruth Dameron
William Ralph Dameron
 Mrs. Dorcus Weaver Dameron
Walter Powell Davis
Archie W. Dixon
 Mrs. Delores Huggins Dixon
 Robert Earl Dixon
 Timothy Scott Dixon
Miss Dorothy Dixon
Miss Evelyn Dixon
Miss Frankie Dixon
Fred L. Dixon
 Mrs. Clara Maiers Dixon
Henry M. Dixon
 Mrs. Martha Dixon
Mrs. Jessie Wright Dixon
Mrs. Laura Dixon
Tommy Dixon
 Mrs. Carolyn Dixon
Miss Wilma Dixon
Harold C. Ebmeier
 Mrs. Louise Ebmeier
John D. Elkins
 Mrs. Doris Yeargin Elkins
 Phyllis Dianne Elkins

Amy Louise Elkins
James Arthur Elkins
John Alan Elkins
Mrs. Suzanne McLean Enloe
Coit Featherstone
Mrs. Hazel Featherstone
Penny Featherstone
John R. Finger
Mrs. Bobbie Ford
Jack C. Ferd, Sr.
Mrs. Audie Ford
Lewis Hunter Ford
Mrs. Mabel Craig Ford
Frederick C. Foster
Mrs. Ann Craig Foster
Mrs. Tina Brandon Ghorley
Earl Gibson
Mrs. Cornelia Gibson
Carol Gibson
John W. Gibson
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Mrs. Yvonne "Teeny" Reid Hall
Marsha Reid Hall
James Caldwell Hall, III
Ray Hall
Mrs. Margaret Hall
Mrs. Ethel Kendrick Hamrick
John H. Hancock
Mrs. Lynda Ellen Wilson Hancock
Stephen Hoyt Hancock
Julia Lynn Hancock
George Hanna
Mrs. Effie Hanna

William Fredrick Harris, Sr.
Mrs. Thelma Brandon Harris
Donald Taylor Harris
David A. Harrison
Douglas A. Harrison
Mrs. Beth Harrison
Miss Nancy Elva Harrison
Mrs. Sadie Oates Harrison
Edward Vance Hoffman
Miss Zoe E. Hoffman
Ralph Holland
Mrs. Marion Horsley
Samuel R. Horsley
David L. Hubbard
James Allen Hunter
Jean Carol Hunter
Ronald Larkin Jackson
Joel P. Kendrick
Mrs. Martha Wright Kendrick
Mary Susan Kendrick
Grey Scott Kendrick
Linda Lea Kendrick
Joel Davis Kendrick
Miss Nell E. Kendrick
Phyllis Kendrick
Hubert R. Lane, Sr.
Mrs. Lottie Lane
Hubert R. Lane, Jr.
Mrs. Juanita Lane
Mrs. Sue Fox Lathan
Mrs. Sally Dameron Lawing
Patricia Denise Lawing

Carolyn Elaine Lawing
Mrs. Edith Horsley Lewis
Edwin Perry Lewis, Sr.
Mrs. Mary Kendrick Lewis
Edwin Perry Lewis, Jr.
Richard D. Lewis
Mrs. Louise Clubb Lewis
Richard Randolph Lewis
U. Lee Lewis, Jr.
Mrs. Carolyn Blackwelder Lewis
Allison Leigh Lewis
William D. Lewis
Jack R. Lineberger
Mrs. Beverly Jordan Lineberger
Mark Jordan Lineberger
Paige Elizabeth Lineberger
Wesley Ray Lineberger
James T. Long
Mrs. Judy Stowe Long
James Lowery
Mrs. Ruth Lowery
Jimmy Lowery
Katherine Lowery
Gary Lundquist
Mrs. Josephine Lundquist
K. Eric Lundquist
Wayne Lundquist
Mrs. Mary Lundquist
Ervin R. McLean
Joe Cramer McLean
Mrs. Betty Huffstetler
Kathryn Nell McLean
Bonnie Jo McLean

Edward J. McManus
Mrs. Mae McManus
Donald W. McManus
David Mahaffey
Mrs. Gloria Mahaffey
Frank Maske
Mrs. Jane Maske
Katherine Joy Maske
Roy T. Meeler, Jr.
Mrs. Glenda Craig Meeler
Mrs. Bessie Moore
Odell Moore
Mrs. Bertha Moore
Paul L. Moore
Mrs. Frances Moore
Mrs. LaRue Moore
Mrs. Eunice Moss
Harry Moss
Mrs. Charlotte Moss
Miss Barbara Mullis
Donald E. Osborne
Mrs. Betty Jo Talley Osborne
Mrs. Pearl Osborne
Mrs. Ruby Wiggins Quick
Leonard B. Ratchford
Mrs. Ollie Ratchford
Mrs. Eunice Featherston Reid
William Timothy Reid
Mrs. Phyllis Ingle Reid
William Timothy Reid, Jr.
George Rhyne
Mrs. George Rhyne

John Robinson
Mrs. Patty Robinson
Mrs. Raymonda Rogers
John Schmidt
 Mrs. Linda Schmidt
 John David Connolly
 Karen Lee Connolly
Gordan Franklin Smith
 Mrs. Lois McCarter Smith
Mrs. Rose Mary Brandon Smith
Charles W. Stone, Sr.
 Mrs. Faye Brandon Stone
 Charles William Stone, Jr.
 Bobby Lee Stone
Barry W. Stowe
 Mrs. Cordelia Stowe
 Marla Beth Stowe
Clyde W. Stowe
Dana Annette Stowe
Edith Morgan Stowe
Charles Mack Stowe, Sr.
 Mrs. Doris Stowe
 Susan Lark Stowe
 Charles Mack Stowe, Jr.
Mrs. Ethel Stowe
 Jerry Sigmon Stowe
 Prescilla Sue Stowe
 Fidelia Ann Stowe
Fred R. Stowe, Sr.
 Mrs. Nellie Bailey Stowe
Fred R. Stowe, Jr.
 Mrs. Barbara Elmore Stowe
 Holly Stowe
 John Stowe

Harold Rudolph Stowe, Sr.
Mrs. Betty Taylor Stowe
Laura Elizabeth Stowe
Harold Rudolph Stowe, Jr.
Jeffery Wilson Stowe

Jimmy Allen Stowe
Mrs. Janice Stowe
Kelly Elizabeth Stowe

John Bryce Stowe, Sr.
Mrs. Mamie Kendrick Stowe

John Bryce Stowe, Jr.
Mrs. Betty Ruth Stowe
Patricia Marie Stowe
Sherri Robin Stowe

Robert A. Stowe
Mrs. Nancy Stowe

Roy L. Stowe
Mrs. Florence Harper Stowe
Richard A. Stowe

Roy Lewis Stowe, Jr.
Mrs. Martha Stowe

Mrs. Betty Atkinson Summers

Ed Thomas
Mrs. Helen Thomas

Andrew J. Turnipseed
Mrs. Patsy Lineberger Turnipseed
James Steven Turnipseed
Cynthia Raye Turnipseed
Walter Scott Turnipseed

David Phillip White, Jr.
Mrs. Marsha "Mickey" Reid White

Mrs. Bessie Wiggins

Billy Wiggins

Dwight Vincent Wiggins

Edward Malcom Williams

Mrs. Velma Williams

Allen L. Wilson

Mrs. Anne Sparks Wilson

Mark Allen Wilson

Carol Beth Wilson

Mrs. Ela Dixon Wilson

Todd Wilson

Mrs. Margaret Wilson

Mrs. Ethel Wright

George Wright, Jr.

Mrs. Frances Wright

John N. Wright

Kelly Wright

A TRIBUTE

*How grand you look
standing there
With steeple stately
in the air
Your pure white walls
your simple frame
Brought joy and peace
to those who came.*

*To enter in your
peaceful place
The dignity of
simple taste
Yet, so lovely
and reverent, too.
I felt God's presence
in every pew.*

*The golden cross
was all aglow
As I looked up
love seemed to flow
And warm I felt
deep down inside
Be still my soul -
let peace abide.*

*And music seemed to
fill the air
Penetrating hearts of
those who care.
What joyous moments
when they sing
How wonderful that
God is King.*

*So little church
remain the same
Bring joy and peace
to those in pain
May God Bless all
who enter in
And make them all
angelic friends.*

“Teeny” Reid Hall

I, of all people, have been most richly Blessed in compiling this history written by others. My only wish is that those who read this book shall, like me, feel a spiritual kinship to all members of New Hope-past, present, and future.

“Teeny” Reid Hall

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History of New Hope

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